13. a. 2. e.

A SERMON

At the Lecture in *Boſton*,

After the **Funerals** of thoſe

Excellent & Learned **Divines**

AND

Eminent *Fellows* of *Harvard College*

The Reverend,

Mr. *William Brattle*,

Paſtor of the Church of *Chriſt* in *Cambridge*, Who deceaſed *Feb.* 15. 1716, 7. *Ætatis Suæ* 55.

And the Reverend,

Mr. *Ebenezer Pemberton*,

Paſtor of a Church of *Chriſt* in *Boſton*, Who deceaſed the 13. of the ſaid *Month*. *Ætatis Suæ* 45.

By *Benjamin Colman*,

Paſtor of a Church in *Boſton*.

—— *Sequemur licet not æquis paſſibus.*

Boſton: Printed by *B. Green*, for *Samuel Gerriſh*, & *Daniel Henchman*, Sold at their Shops. 1717.

3

MVSEVM
BRITAN
NICVM

To Mrs. Pemberton.

MADAM,

I Beg leave in a particular Manner to preſent the following *Diſcourſe* to You, as a ſmall Teſtimony of the Great *Honour & Affection* I had for Mr. PEMBERTON while GOD continued Him with us, and with which I ſhall ever remember Him; as alſo of my deep *Sympathy* with you in the great Sorrow you are now under at his *Death*.

It is not *You* only, or your dear *Family* who are *bereaved*, nor is it only the Particular *Flock* whereof He had the *Paſtoral Care*; but all his *Brethren* in the *Miniſtry*, and the *Churches* of CHRIST thro'

the *Town* & *Land* are in a manner put into *Mourning* with you.

Think then how many *Prayers*, which you well know how to value, are going up to GOD for *You* and your *dear Children*; and let that *General Mourning* which may *Raiſe* the ſenſe of your Loſs, help to *Aſſwage* your Grief.

But more eſpecially may You *comfort* Your Self in the Remembrance of the many *fervent Prayers* which the DECEASED daily put up for you, all which together with his *Dying Bleſſing* will I hope reſt upon his *Family*, for Whom he had ſo tender and paſſionate a Love.

Yet in his declining State I have once and again heard him ſay, *How chearfully he could leave you all to the Covenant Care of a Gracious GOD.*

May *HE* take up the dear *Orphans* in

in the Arms of His Fatherly Providence and gracious Love, and *bleſs them*; Continue YOU long to them, and make them Singular Comforts to you; *Ornaments* to the Name of their FATHER, and *Heirs* of His Grace, Wiſdom and Uſefulneſs.

And now, *Madam*, I humbly thank GOD who has been pleas'd ſo much to prepare You for ſo dark an Hour, by that Excellent Spirit of *Wiſdom* and *Meekneſs*, as well as *Faith* and bright *Devotion*, with which He has Adorn'd You; and by which He Enables You to *Glorifie* Him and *Edifie* all about you; by Exhibiting the *Beauty* and the *Power* of the Principles of Religion, in the midſt of your Tears and Diſtreſs.

One thing yet remains, and it is the Great and Finiſhing Point, Namely how to *die becomingly*; how to honour GOD, embrace a SAVIOUR, and reſign up our Souls,

Souls, with a *ſtrong Act of Faith* in our *dying Hour*. *This* GOD has been *teaching* us (O could we but *learn*) in the happy, *happy End* which He Enabled Mr. BRATTLE & Mr. PEMBERTON to make; which was, *calm, ſerene and bright like the Regions of Eternal Day*, whereinto their *Gracious Spirits* were paſſing.

That *We* may ſo finiſh our *Courſe with Joy* is the Prayer of

Madam,

Your moſt Sincere Friend,

& very Humble Servant,

Boſton, February, 26. 1716, 7.

BENJ. COLMAN.

Induſtry and Diligence
IN THE
Work of Religion.

JOHN IX. 4.

I muſt work the Works of Him that ſent Me while it is Day: ——

ALtho' I have been prevail'd on by the Importunity of my *Younger Brother*, whoſe *Modeſty* I would Emulate, to ſtand here to Day to bewail the *Breaches* which it has pleas'd the *Holy One* to make the laſt Week, not on this and a Nei'bouring *Town* only, but alſo on the *College*, on the *Miniſtry*, and on the *Churches* thro' the *Land*; yet I come not here ſo much to give the *Character* and juſt *Praiſes* of the Dead, as to Excite the *Living*, (both *Miniſters* and *People* here preſent before the LORD, and *my ſelf* in the firſt place,) to a greater *Fervour* of Spirit, *Activity* and *Earneſtneſs* in

in the Service of GOD in our Generation; from the Conſideration of the *Brevity* and *Uncertainty* of the Time of our Service. And my choice of ſuch a *Subject* will I hope appear the more proper, and come with the more power and force upon the *Auditory*, when they reflect with me upon the *Life and Spirit*, Induſtry and Diligence, wherewith the *Deceaſed Servants* of GOD, whom we have ſo lately followed to their *Grave* Mourning, have finiſhed their happy and glorious Courſe. And I am perſwaded, could they look down now upon this mournful Worſhipping Aſſembly, they would approve my *Deſign*, from their Lamented Death to urge my Self, and my Brethren in the Miniſtry, and all the Lord's People, to be *more careful* than ever and fervent in Spirit, in this our Day before the Night of Death come on us alſo, in working out *our own Salvation*, and promoting what in us lies the Salvation of *others*. This is the true End of *Life*, and more eſpecially of the Life of your *Miniſters*; and if our *Death* may at laſt contribute unto this too, it will be a Circumſtance of Happineſs therein: *For if we be Offer'd upon the Sacrifice and Service of your Faith we ſhould joy and rejoyce with you all.*

To come then unto the very Serious and Solemn *Words* which I have choſen, *I muſt work the Works of Him that ſent me while it is Day.*

Our

Our *LORD JESUS* here ſpeaks of *Himſelf*; even how *Engaged* His Holy Heart was in that *Great Work* which He came into the World upon, and how He *laid out* Himſelf in it with the utmoſt *Vigour* and *Conſtancy*. Now as *He* was the Great Pattern and *Example* to His Church, ſo *this* was ſaid and recorded for our *Imitation* and Excitation. For as *He* was ſo *we* are and ought to be in the World, both Miniſters and People. As the *Father* ſent Him into the World ſo has *He* ſent us; but in an Inferior ſenſe, as the Diſtance is between the Servant and His LORD; and like *Him* we have our *Work* to do, and our *Day* to do it in, and they are the *Works of GOD* which we have to work, and *neceſſity* is laid upon us—— we *muſt* needs be Diligent in the doing and finiſhing them *while it is Day*.

I'll paſs by the *Occaſion* of our *Saviours* uttering theſe very ſerious Words and come to the *Doctrine*.

DOCTRINE.

That the Great GOD has aſſign'd to every One of us a Great and Good Work, to which we ſhould be Fervently and Diligently applying our ſelves while the Day of Life laſts.

Here are Three *Propoſitions.*

1. The Great GOD has *aſſign'd* to every one of us *our Work* here in the World.

2. We muſt *Fervently and Diligently apply* our ſelves to the doing it.

3. We muſt do it *while it is Day.*

PROP. I. *The Great GOD has aſſign'd to every one of us our Work here in the World.* It is *HE* has *ſent* us into it, and He has *appointed* us our Work in it. In the Day when GOD created *Man* upon the Earth He aſſign'd him his Work, even to *Adam in his Innocence* He did ſo. He wrote His *Law* in his heart, and gave him his *Covenant* of Works, —— *this do and live; and the Lord God took the Man and put him into the Garden of Eden, to dreſs it and to keep it,* Gen. 2. 15. *Paradiſe* was no place for *Idleneſs*, and no more is the *State of Grace* here or *Glory* hereafter. *Adam* had his *Head* and *Heart* and *Hands* all fram'd for Work and fill'd with it. His *Mind* was made for *Contemplation*, which is *Intellectual* work; his Heart was fram'd for *Moral* and *Divine* Services, and his Hands for *Secular and Worldly* buſineſs. He that made us theſe Souls and Bodies, ſays Mr. *Henry*, has given us ſomething to work *with*; and He that gave us this Earth for our Habitation has made us ſomething to work *on*. He that gave us *Being*, gives us *Buſineſs*, and if we mind it not we are unworthy of our Being and Maintenance.

But

But this of *Adam* is a ſmall Inſtance, compar'd with that which we have in the *Text*, Namely, that when the Father ſent His *Only-Begotten Eternal SON* into the World He gave *Him* work to do; He came not to *take State* upon Him but to *do Buſineſs*; whom GOD *ſends* He *Imploys*: as *One* has it on the Text.

Our LORD's Work on Earth was to *Glorify the Father*, to manifeſt His Name unto the Men whom the Father had given Him, to give unto them the Words which GOD gave Him to ſpeak and publiſh, to Preach the Goſpel to the Poor, and to do the Works (the *Works of God-like Power and Mercy*) which no Man ever did; and then to bear thoſe Sufferings and Sorrows due to our Sins, which no Man nor Angel could have undergone. He came to ſatisfie the Law and Juſtice of GOD, in fulfilling the Righteouſneſs thereof and in bearing the Curſe due to the Tranſgreſſion thereof. His Work was to *effect a Glorious Redemption* for the periſhing Children of Men, by revealing the Will of GOD unto them for their Salvation, and by Expiating for the Sin of Man, proving His Miſſion from GOD by many Miracles which He wro't. His *Glorious Work* was to *Inſtruct and Save* Mankind. And He was conſtant and unwearied in doing good to the *Bodies* and to the *Souls* of Men.

Now in like manner we are ſent into the World alſo upon a *Great* and weighty Work, Namely, the *Glorifying* our God and our Saviour in the *Working out our own Salvation*, and in our Places and according to our Abilities, and the call of Providence to us to be *doing Good* to all about us, eſpecially to their *Souls*, promoting *their Salvation* what in us lies.

This is a *Great and Comprehenſive Work*, and like the Commandments of our GOD *exceeding Broad*. We have a *High*, *a Holy*, *a Heavenly Calling*, and GOD has bound us unto a ſtrict Obſervance of and Obedience unto His whole *revealed Will*. *This* we muſt do heartily, univerſally, diligently and conſtantly; at all times, in all things, with all our Powers, governing our Tho'ts Words and Actions by the Divine Law, and conforming our ſelves thereunto in all holy Converſation, being fruitful in every good Work, and being ſtedfaſt immoveable and always abounding therein.

Thus we muſt be ever acting for the *Glory of GOD* and for the Salvation of our *own Souls* and the *Souls of others*; ſtudious how we may *pleaſe* GOD and come to the *Everlaſting Enjoyment* of Him, and *bring others* along with us to that Supream and Everlaſting Bleſſedneſs. Our Work is to be doing all the Good we can *in our Places*, that we may be *Bleſſings* in the World, and

and *bleſſed* after it. We muſt be *ſerving our Generations*, according to the Will of GOD, and therein ſerving GOD and our own Souls. We muſt conſider the *Relations* which GOD has plac'd us in, the *Duties* of our Place Truſts and Offices, the *Gifts and Talents* which GOD has Intruſted us with; and what it is He requires and expects of us in our Places; and to make Conſcience of doing our *own proper Buſineſs*, for our Lord and Maſter will certainly and ſpeedily call us to give in our Account.

In a Word, Our Work is to be *Repenting of Sin*, *Believing in Chriſt*, and *Living unto God*. If you ask as they of Old enquired of our *Saviour*, and it is a neceſſary and important *Enquiry* for every one to make; Joh. 6. 28. *What ſhall we do that we may work the works of God?* The *Anſwer* is there given by Chriſt; *This is the Work of God that ye believe on Him whom God hath ſent.* So then our *Great and Chief* Work is to *Believe in Chriſt*, as *ſent* of GOD, His *Eternal Son*, and the *alone Allſufficient Saviour* of Sinners; to *give up our ſelves* to Him; to ſubmit to Him as our *Great Teacher* and our *Lord*, to *devote* our ſelves to Honour and Love, Obey and Serve Him; and to *put all our Truſt* in Him for Righteouſneſs and Salvation. The *Glory* of this Work of *Faith* in us is, not only that it is of His *Efficiency* in us, the Work of His Power and Mercy; but alſo that it is the *Great Principle*

of

of a Divine Life, of holy Living and of all *Good Works*, whether of Piety or Charity; As it is to be ſeen at large in the Life of *Abraham* and of all the *Saints*; *how Faith wro't with their Works, and by Works their Faith was made perfect.*

And thus we have briefly ſeen what that Work of GOD is which is Aſſigned us by Him in this Life. And of it I might further ſay,

1. That it is *neceſſary Work*: the one thing *needful*; the *principal* thing and the *whole* of Man.

2. It is our *own proper Work and Buſineſs*; which equally belongs to and concerns *every one*; As there is one LORD, one *Faith* and *Hope*, one *Baptiſm*, one *GOD* and *Father of all*; and as every one has *a Soul of his own* to Save.

3. It is *good Work*; Good and *profitable* unto Men, Good and moſt *pleaſant* to be imployed in. Joh. 4. 34. *My Meat is to do the Will of Him that ſent me, and to finiſh His Work.*

4. But it is *hard work to Fleſh and Blood* in this Corrupt Eſtate; unto the doing of which we are both *Averſe* and *Impotent* by Nature; and the preſent evil World is full of *Temptations* and *Hinderances.*

5. But

5. But it is *Noble, Spiritual, Heavenly and Divine Work.* The *Works of God,* worthy of Him to *accept* from us, and worthy of our *Angelical* and Immortal Souls. So *Angels* are imploy'd, they do GOD's Will and hearken to His Word. It is *Superior Work,* above the *traſh and toil* of this World, as Heaven is higher than the Earth, and the Soul more Excellent than the Body. Joh. 6: 27. *Labour not for the Meat that periſheth, but for that which endureth unto Life Everlaſting.*

Finally, As our *Text* ſays, It is the *Work of GOD our Maker and Saviour,* what He has *ſent* us upon, what He has *made* and *fram'd* and *endow'd* us for, what His *Word* preſcribes to us, what is agreeable to His *bleſſed Nature and moral Perfections*; what the *Example and Life of Chriſt* commends to us; what He has *Redeem'd* us to, and *ſet* us about; *Go work to day in my Vineyard.*

But ſo much of that WORK aſſign'd us here in the World; Works of *Piety* and *Charity*; Works of *Devotion* toward GOD, *Secret* and *Publick*; Works of *Goodneſs, Benignity* and *Mercy* towards Men, to their *Souls* and to their *Bodies*: the Work which our various *Stations, Relations, Capacities* oblige us to be doing for *GOD* and *one another*; for our *Families* and our *Nei'bours*; or for the *Publick,* whether in *Church* and *State*; and in all theſe propoſing to our ſelves the *Glory* of

of GOD, *Obedience* and *Conformity* to Him; the *being*, *doing* and *getting* Good; the working out *our own* Eternal Salvation, and promoting the Salvation of *Others*.

The more we *review* this Work the *vaſter* it appears, and the *more* we ſpeak of it the *leſs* do we ſeem to have ſaid *any thing* at all of it; but the *Subject is Infinite* and I may not now *Enlarge* any further on it.

PROP. II. *We muſt Fervently and Diligently apply our ſelves unto the doing it.* This is the *Spirit of the Text*, and what it would mightily *Impreſs* upon us, —*I muſt work the Works of Him that ſent me.* Εμε δει εργαζεσθαι τα εργα. It *becomes*, it *behoves*, it is *incumbent* and *lying* upon me, I am *bound* —— to *work the works*, to make a *buſineſs of working* them, to be *intent* on them, and ſee 'em *done thro'ly*. The *Verb* and the *Noun* coming together give this *Emphaſis* and Vehemence to the Words. And our *LORD* fully *acted up* to the Spirit and Life with which He ſpake. And this is to teach us, *Miniſters and People*, to have our *Spirits fervently engaged* to our Work, and *vigorouſly exerted* in it. To do it, *Inſtantly*, *Earneſtly*, *with Care*, *Intention and Application of Mind*; *with Speed and Diſpatch*, *with Labour and Conſtancy*; *with Aſſiduity and Perſeverance*: to ſee as far as may be our *whole work done*, and that with *Spirit*; and never to do it by *halves*, either

as

as to the *things* incumbent on us or the *manner* of doing them.

The Truth is, our *Duty* lies much beyond our preſent *Reach* in our beſt Attainments in Grace; yet it is not beyond the vehement Deſire and *Aſpiration* of a Gracious Soul, and his beſt *Endeavours*: *This* remains our plain expreſs Duty by the Goſpel Law, this is conſiſtent with our imperfect ſtate; and leſs then this will not be accepted of us; for the Law is that we *Love and Serve the Lord our God with all our Heart and Soul and Mind and Strength; and that whatſoever thy hand findeth to do, thou do it with all thy Might*; Mat. 22. 37. Eccleſ. 9. 10.

Let me therefore *urge* in the beſt manner I can *Diligence*, *Labour* and *Induſtry in our General Calling*, or in the Work of Religion.

1. *From the ſtrict Injunction and Precept of the Lord our God.* For thus His Word requires us, that we be *not ſlothful in Buſineſs but fervent in Spirit ſerving the Lord, that we keep our hearts with all Diligence*, that we *give Diligence to make our Calling and Election ſure*; that we *continue in well doing*, that we *ſhow Diligence unto the full aſſurance of hope to the End*, and that we be *haſtning unto the coming of the Day of God.*

Our Christian Course is compared to a *Race*, a *Warfare*; *Watching*, *Running*, *Fighting*; all which imply Activity, Earnestness, Speed, *&c.* and we are bid to *Labour* and *Strive*, and *gird up the loins of our minds*, and to *Exercise our selves unto Godliness*: γύμναζε σεαυτον, which is a plain *Allusion* to the *Agonistic Exercises*, the *Races*, *Combats* and *Wrestlings* of Old, wherein the *Actors* put forth all their Strength.

Read again our *Bond* to Diligence, Psal. 119. 4. *Thou hast commanded us to keep thy Precepts diligently.* This again is made the Character of a Saint, 1 Tim. 5. 10. *If she have diligently followed every good work.* Diligence is what every *Master* on Earth requires of his Servants. The *Slothful* Servant is for ever a *Wicked* one: Mat. 25. 26. *Thou wicked and slothful Servant.* It is impossible that he that is slothful should ever do his *Duty*, and it is impossible to neglect *that* and not be Wicked: Col. 3. 23. *Whatever ye do in Word or Deed do it heartily.* Thus our *Bibles* know no Religion that can consist with *Sloth*, and therefore we must needs take it for a great *Sin* in *Christians*, and an inconsistency with their *Profession.*

2. *Our Great Creator has sensibly form'd and endow'd us for Work and Industry.* The *Faculties* of our Souls and all our *Bodily Organs* were plainly made for *Exercise*: Our *Minds* to think and

and reaſon, deliberate and judge, deſign and contrive; our *Wills* to chooſe, determine and reſolve; *Conſcience* to direct, examine, approve or condemn; our *Affections* and *Paſſions* to excite and quicken, move and urge us; and *Memory* to aſſiſt in all. Again, our *Tongues* for mutual Inſtruction and Edification, for Worſhip and Praiſe: and our *Hands* for Work and Labour, for Writing and manifold Services.

We are *wonderfully made*, and who can *ſurvey* himſelf and not perceive that the Great CREATOR deſign'd him for a *Variety* of moſt Excellent Services? As the *Wheels* of a *Clock* or *Watch* when ſet in order and wound up, are manifeſtly deſign'd by the *Artificer* for *Motion*, ſo much more is MAN *curiouſly wro't* and artfully deſigned by GOD his *Maker*, for an exact and regular, conſtant Courſe of Action. And the *ſwiftneſs* of Tho't, Recollection and Reaſoning, together with the *Celerity* of Speech; and *Agility* of the Hands, ſhows that we were made for *Diligence* and *Diſpatch* of Buſineſs.

And therefore || not to uſe them accordingly is to *defeat* the Intention of our MAKER, to *pervert* His Work and Gifts, and to *forfeit* our Faculties. For our Nature is *perfected* by Induſtry, as other things are preſery'd in their *Purity* by Motion.

|| Dr. *Barrow.*

So *Water* while it *runs* holds *clear*, but *Stagnation* turns it into a *noiſome puddle*. So diligent Exerciſe enlarges, *poliſhes* and *refines* the mind, and miniſters to the *Health* and *Vigour* of the Body.

3. *All Nature is Induſtrious and every Creature about us diligent in their proper Work.* Diligence is the *Univerſal Example*. Look thro' the whole *Creation*, and every *part* of it has a Work and Service aſſign'd it, to which it diligently keeps. Not a *Piſmire* but has its Work: *Go to the Ant thou Sluggard*. The *Heavens* are a *Mirrour* over us, wherein we ſee the *Order*, *Motion*, *Conſtancy* and *Swiftneſs* of the *Heavenly Bodies*; imparting their *Light*, *Heat* and *Influencies* to us. *Day unto Day* utters this, —— and there is *no Speech nor Language where their Voice is not heard*. The *Earth* we live on is a *buſie Scene*. We ſee no *Drones* upon it but in the *Matters of GOD*, wherein we ſhould be leaſt of all ſo. Buſie in *trifles*, wiſe to do *Evil*, but unapt ſlow and averſs to that which is *Good*.

We are an *Exception* from and a *Contradiction* unto the other Works of GOD, if we are *Negligent* in the Duty which He has preſcribed to us. The *riſing Sun* calls Man unto his daily Work, and to his *Labours* until the *Evening*. Every *Labouring* Creature at our Doors, or in our Fields bids us not be *Idle*. This Voice of Univerſal *Nature* is the *Voice of GOD*: and indeed

deed it is *HE*, Our *Heavenly Father, working hi-*
" *therto*, in Upholding and Governing all His Creatures in all their Actions, which we here Contemplate. So that the *Glorious Pattern* here before us is GOD *Himſelf*, and His Will and Precept is utter'd to us by every Creature, that WE alſo be not ſlothful in the Reaſonable and Religious Services, for which He has made us.

Wherefore,

4. Let me propoſe *the Great Example of the Bleſſed GOD, and of our Saviour JESUS CHRIST; together with that of the Holy Angels in Heaven and Saints before us on Earth.* How manifold are the WORK's of *Wiſdom* and *Power, Providence* and *Grace* wherein the Great GOD is continually doing Good to, Supplying, Governing and Saving His poor Creatures! It is His *Glory and Felicity* to be ever Caring for and Communicating unto the Works of His Hands. So alſo was the Glory of our *Saviour* beheld, *the Glory as of the Only-Begotten of the Father*, from His *Childhood* about *His Fathers Buſineſs*, and in the Time (the ſhort Time) of His *Publick Miniſtry* His Travels and Preaching, Devotions, Charities and Miracles almoſt Infinite. The Holy *Angels* of GOD are Miniſtring Spirits, and *Flames of Fire*, for Zeal and Activity; ſwift as the Lightning, and excelling in *Strength, hearkning to the Voice of His Word.* The Eminent

Saints

Saints of GOD on Earth have been like *Them* in this, that they have ſhown a *noble Induſtry* in His Work. *Their Work* and *Labours of Love* are not forgotten by GOD, nor ſhould be by us. *Accepted* by Him, they ſhould be Imitated by us. Among *Theſe* the *Holy Apoſtle* did outſhine, *Labouring more than they all*; and We are to be *Followers of them as they were of Chriſt.* But if we be not Diligent in our Work what part can we ſhow in this *bleſſed Relation?* We appear not to belong to GOD, we *reſemble* not our *Saviour*, nor *tread in His ſteps*; nor do we look like *Travellers* to, or as if we were ever like to come to that *Mount Zion*, the *Heavenly Jeruſalem*, where the *Innumerable Hoſts* of Angels are, and the *Spirits of juſt Men made perfect.* But let us from theſe *Heavenly Patterns* learn Diligence in our Work; and ſeeing we are *Compaſſed about with ſo great a Cloud of Witneſſes, let us lay aſide every Weight, and the Sin that doth moſt eaſily beſet us, and run with Patience the Race that is ſet before us: Looking unto JESUS who is the Author and the Finiſher of our Faith*, Heb. 12. *Init.*

5. *Grace is an Active Principle, and the particular Graces of the SPIRIT of GOD are Laborious; and Diligence in well-doing is the Evidence of much Grace, and the way to excel therein.* As *Motion, Light and Heat* are inſeparable from *Fire*, ſo are *they* Eſſential unto the Divine

Grace

Grace in us. We read of the *Work of Faith*, the *Labours of Love*, the *Patience of Hope*, *the Fruits of Repentance, and Fruits unto Holineſs.* In Regeneration the Soul is *quickned*, which was before *Dead* in Treſpaſſes: it is *made Alive unto GOD*, and lives to Him. As natural as it is to the *Sun to ſhine*, or to a *living Spring to flow*, or to the *Water'd Earth* by the clear Shining after Rain to bear; ſo natural it is unto a Principle of Grace in the Soul to appear in the Exerciſes of Holy Living. And if we would *Increaſe and grow* in Goodneſs, if we wou'd be *Strong in the Grace that is in Chriſt Jeſus*, we muſt be Diligent in the Ways of GOD. Whereas our Souls *ruſt* by ſloth, *feebleneſs* is contracted, and we gradually *loſe* all our Powers. GOD alſo *takes away the buried Talent* from the Wicked Servant. *Sloth* is the Souls *Lethargy:* It benums and *ſtupefies* the Mind, *ſenſualizes* and depraves it. Diligence is neceſſary to *Proficiency* in any thing: it is the Way of GOD's *Bleſſing*. *Reliance* on GOD is vain and *provoking* without a diligent uſe of Means. If a *drone* pretend to *truſt* in Providence he does but *tempt* GOD. Our Duty is to do our beſt that we may be *filled with the fruits of Righteouſneſs, be rich in Good Works*, and *fruitful in every good word and work*; to *ſtrive for the Maſtery* and *to excel:* But how can this be without Diligence in our Work? *for the Tho'ts of the Diligent tend unto Plenteouſneſs, but he becometh poor that dealeth with a ſlack hand.* Prov. 21. 25.

I

I might go on and ſay, *That GOD is the more Glorified and our Reward and Happineſs in Heaven is increaſed*, the more Earneſt and Diligent we are in the Ways of Religion. *Herein is our GOD and SAVIOUR Glorified if we bring forth much fruit.* And more *Abundant Grace* will be Crowned with more Abundant *Glory.* As he that gained *Five Talents* was made Ruler over *Five Cities.* As a Man *Diligent in his Buſineſs* is like to *ſtand before Kings* on Earth, ſo the Diligent *Chriſtian* ſhall ſtand before GOD in Glory. For GOD is a Rewarder of them that *diligently ſeek Him.* He that *ſleeps* in the time of *Sowing* can have nothing to *reap*; but he that *ſoweth plentifully ſhall reap plentifully.*

In a Word, Our preſent *Life is ſo ſhort*, our *Temptations* and *Hinderances* are ſo *many*, our *Capacities* and *Attainments* in this fallen State are ſo *ſmall* at the beſt; and it is ſo *Great* a thing to *Die* well, in *Safety* or in *comfort*; that all our Diligence in Holy Living is too little. At the ſame time, our *Calling* is ſo *High and Excellent*, our *Imployment* ſo *Sublime*, Spiritual and Heavenly, and our *Hopes* Gains and Advantages ſo *Glorious*; that we can't be too Emulous and fervent, vigorous and earneſt in our Endeavours to *walk worthy* of it.

And

And now I ſhould have proceeded unto the Third and laſt *Propoſition*, which would have expreſs'd the pungent *Reaſon* and particular *Motive* with which the *Text* urges us to apply our ſelves *Fervently and Diligently to the Work which the Great GOD has Aſſign'd to us*, Namely.

PROP. III. *We muſt Work —— while it is Day.* "*Now* is our Opportunity: We have *Time* to Work *in*, and *Light* to Work *by*. Our Lord had *His Day* and we have *ours*; and what His Day meant the next Verſe tells us, —— *As long as I am in the World.*" The time of our *Life* is "our Day, and it concerns us to do the Work "of the Day. We have a Day for *Light*, and "Day-time is the *Seaſon* for Work. We muſt "not *waſte* the Light, nor *play* by it: (ſays Mr. *Henry* on the Text.)

Again, it is *but a Day*: a *limitted* time and a *ſhort* one. We accompliſh but *as an Hireling* his Day. The *ſhadows of the Evening* will be preſently upon us. The *Night comes* (as it here follows) *wherein no Man can work.* As the Night *follows* Day, and *is* compared with the Day, ſuch is *Death* the period of Life. It is as the Night for *Darkneſs*: So alſo for *Ceſſation* from Work, and *Reſt* from Labour. *There is no work, nor device, nor knowledge, nor wiſdom in the Grave whether we are going.* A *dark hour* indeed then, if our Work *be not done*; for there will never be *another Day* to do it in.

The Night *cometh*. It ſpeaks the *Certainty* of the thing. Death *will* come; as *ſure* as it is now Day, as *ſure* as it will be Night by and by. And it ſpeaks *Speed*, and it may be *Suddenneſs*. It comes on *apace*, it will be here *preſently*, before you are *aware*; and have a care it don't ſurprize you Idling: *leſt coming ſuddenly He find you ſleeping*. The Night cometh —— *nearer* and *nearer* every Day, *every* Hour, *every* Moment.

But the *Day of Grace* may be *ſhorter* than the Day of *Life*, and ſo the *Night* may come in the *midſt* of Life, and a *dark* Night too. Our *Sun* may go down at *Noon*, in a moment, while we are trifling away our time, and GOD may dreadfully and judiciouſly turn it into the *ſhadow of Death*, and make it *groſs Darkneſs*.

To have done; The Night cometh, *when no Man can work*. Who can *work in the Dark*? *Extinguiſh* the Light and there's an end of Working. Could any thing be done *after Death* for the Salvation of the Soul it would *diſpel* the Darkneſs, and *reſtore* the Day.

No Man *can* Work. It ſpeaks the *Impoſſibility* of the thing. It is *too late* if we would. Our time is *laps'd*. Our *probation* is paſt. If we would never ſo fain, God won't *help*, nor will He *accept* it. "When our Maſter ty'd us to "*Duty* he ty'd us to *Time*. When Night comes "*call*

" *call the Labourers*; we muſt then *ſhew* our Work, what we have done, and receive our *Recompence*. (As One has it on the Text.)

Let us hear the *Warnings* of GOD then; and they are thoſe, Joh. 12. 35. *Jeſus ſaid unto them, yet a little while is the Light with you, walk* (i. e. Work) *while ye have the Light, leſt Darkneſs come upon you.* Yea, hear your *Saviour* with *Tears* ſaying to you, as He *wept* over the *City* once and ſaid, *If thou hadſt known, at leaſt in this thy Day the things which belong unto thy peace! but now they are hid, &c.* Wherefore again, as the *HOLY GHOST* ſaith, Heb. 3. 7. *To day if you will hear his Voice.*

Let us therefore be *Inſtant and Diligent* in working out our Salvation with *Fear and Trembling*, and be getting our Souls into an *Actual Readineſs* for a happy Diſſolution.

This is the *Plain*, but *Important* and neceſſary *Truth*, which I think *Providence* calls me *this Day* to urge upon my *own* Soul; and I beſeech you let it be *Acceptable* to you.

But in a particular manner the *Providence of GOD loudly calls upon thoſe of Us who are in the Miniſtry of the LORD JESUS*, that *we* be Diligent in *our Work* while it is Day *with us*. To *Us*, Eminently, Chriſt is an *Example* and Pattern, that we *fulfil our Miniſtry*, as He did his. Our

Work is *Greater* than that of others, and we need to excel in Industry. Our Work is *double*, to Save our own Souls and the Souls of others. Our *Miniſterial* Duties and Obligations are *ſuper-added* on us to thoſe of *Chriſtians* in common. We are under a *Solemn Charge* and *Separation* to the Works of GOD, and *Neceſſity is laid upon us, and wo unto us* if we do the Lord's Work *negligently*. For are we not under the *Vow* of Diligence by *Devoting* our ſelves to Serve GOD in the Work of the *Miniſtry*? Are we not required to be *Examples* of Believers in Word, in Converſation, in Charity? Are we not *Charged* to follow after Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs? Are we not required to be *Inſtant* in Seaſon, and out of Seaſon; to Reprove, Rebuke, &c: to give *Attendance* to Reading, to Exhortation and Doctrine? And to *continue* in the things which we have learned, and to remember how we have received and heard and *hold faſt* till Chriſt comes, that no Man take our Crown.

Wherefore my *Beloved Brethren*, this *Exhortation is proper to us in the firſt Place*, that we work the Works of Him who has ſent us into his Vineyard while it is Day. Our *Bonds* are more than others; our *Dangers* are greater than others, our Day is as *Short* as others, our *Account* is greater than others, and if our Lord find us ſo doing our *Reward* will be Greater than others: even

even a *Prophets Reward*. Wherefore let us *give Diligence* that we be found of our Judge in Peace. Let us think no *pains* too much in our *Studies*, in *Viſiting*, in *Counſelling* and *Adviſing*, in *Prayers*, in *Watchings*, in earneſt *Preaching*, in *Admoniſhing* and *Exhorting* others daily, *while it is called to Day*. Let us be willing *to ſpend and be ſpent* for Chriſt and Souls. Let the *Zeal of God's Houſe eat us up*. Let us Deſire to *impart our very Souls*. And Finally, Let us not count our very *Life dear ſo we may finiſh our Courſe, and the Miniſtry we have received of the LORD JESUS*.

Alas, how *little* have ſome of us anſwer'd this *Exhortation*! How *eaſie* is it to *ſpeak* theſe Great things, but how *hard* to *do* them? Shall we be *Convinced*, *Humbled* and *Awakened* this Day to be up and doing in the fear of the Lord! And if the *Word which we have been Preaching* has not ſo effectually moved and quickned us, ſhall the *Awful Providence of the Day* affect us.

Is it *I* that ſpeak to *my Brethren* theſe Words to Day? Or is it not my *late Deceaſed Father and Brother* who call thus to us from the *Dead*? Receive it as a *Meſſage from Abrahams Boſom*! Nay more, for it is from the Excellent Glory, from the Throne of the Lamb; and *He that hath an Ear let him hear what the Spirit ſaith unto the Churches, and to the Angels of the Churches.*

What

What did *their Life* Preach to us, but *Diligence* in their Masters Work: and what their *Death* (the Death of *Two such Excellent, Useful and Industrious Men*) but this, —— *Work while it is Day the Night cometh.*

Diligence was much their *Character*. They *wro't in* their Day. Ah *short* Day to us, and what *Darkness* has the Extinction of *Two such Lights* in one Day bro't on us. For they were indeed a *shining and burning Light, and we were for a Season rejoycing in their Light.* The *Sanctifying Grace* of GOD adorn'd and blazon'd all His *Gifts* in them; and the *Providence* of GOD set 'em in *Conspicuous Places*, and they gave *Light* to the *Land*. The *One* a *Meek* and *Gentle* Mind, and how *mild* and *beauteous* were the *Rayes* of Grace reflected back from it? The *Other* a *High* and *Active* Spirit, and being *set on Fire* by the Grace of GOD, how did it *burn* and *flame?* So *Moses Face shone* here on Earth, and so *Elias burnt*; and who but *they Two* met together in the presence of the *Transfigured* JESUS?

Moses did a World of *Work* in the *mildest* manner that could be in his Day, and as for *Elias* he girt up his *Loyns and ran*, for the Hand of the Lord was upon him. Such in some manner GOD made His Servants BRATTLE and PEMBERTON, to this *Land* and in their Generation; and like *Faithful Moses* and *Zealous Elias*

Elias they were ſomething favour'd in their *End*, for with the *ſteady Faith*, Compoſure, Calmneſs and Unclouded Peace of a *Moſes*, Mr. *Brattle* was enabled by Grace to *go up* and meet his Death; and as the *Jews* ſay of the Death of *Moſes*, that God *kiſs'd* away his Soul, ſo in a happy εὐθανασία did Mr. *Brattle* Expire, and *there were no bands in his Death.* At the ſame time (for it was in the ſame *Week*) GOD ſent down a *Chariot of Light* for Mr. *Pemberton*, and with the *Serenity* and *Brightneſs* of ſome aſcending *Elias* he was enabled to Expire.

And now were we *Ready*, as they were, we might be prone almoſt to ſay as *Thomas* did when he heard of the Death of *Lazarus*, *Let us go alſo and die with them.* But moſt of us have not done ſo much Work *as they did*, (to ſpeak *modeſtly* of our ſelves) and as we have the Lord's Work lying on us *while our Day laſts*, ſo if we may but have *Hearts* to do it more diligently than ever, to *Abide in the Fleſh* a while may be more needful for us. Let us cry to *their GOD* for more of *their Spirit* to reſt upon us, and ſet about our Work with new Life and Vigour, *excited by their Death.*

Mr. *Brattle* and *Pemberton*, *were lovely and pleaſant in their Lives, and in their Death they were not divided.* A great part of the *Beauty of Iſrael* is fallen with them. They were *Stars*

of

of the first Magnitude among us. *Providence* set them very much at the Head of their Country for *Learning* and *Usefulness*. They were singular *Ornaments* of it, *Pillars* in the Churches of Christ here, and among the *Fathers* of the *College*. It is a *Glory* to any Land to have such *Sons*, to show, and *Two* such Men are an Honour to any *Age*. And yet O *Happy New England*, how many such (for the Number of thy *Provinces*) hast thou *had*, and thro' the Favour of Heaven *still* hast to show! and *Rising Children* who promise by the Grace of God to excel yet! *Thanks be to God for His Unspeakable Gifts!*

Mr. *Brattle and Pemberton* were exceedingly *One* in *Friendship* and mutual *Affection*, and that Affection founded on best and strongest *Basis*, scil. the Gifts and Graces of the *HOLY SPIRIT* which they saw in one another. Their opinion and value of each other was very great and just, and in proportion to that *Esteem* was their *Delight* in one another. They had a long and full Opportunity of knowing one another, and their Soul clave to each other like the Soul of *Jonathan* and *David*. Great was the *Confidence* they had in each others Integrity, and equal the *Freedom* they us'd with one another: they *reverenc'd* as well as *Lov'd* one another, and never *fear'd* nor suspected any thing of Evil one from the other. Their love in this like the love of *Faithful Women*, *who do their*

Espoused

Eſpouſed Good and no Evil all the days of their Life. This their *Eſteem* of one another is a greater *Praiſe* of them both to You that knew them, than any *Character* that *I* can give them.

Indeed there was a Great *likeneſs* in theſe Servants of GOD: I mean not in Face and Feature, nor in natural Temper or Converſation, nor in their way of Preaching; but they were alike Men of Great Parts and Learning, alike *Philoſophers* and *Divines*, Maſters of the beſt *Literature*, and very thorow and General Scholars; they had read Books and Men, and were good Judges of both, for they had an uncommon ſtrength of mind, and ſearched every thing to the bottom, as far as the Ordinary Attainments among Men, may allow me to ſay ſo. They were very *Judicious* Men, and plac'd neither Learning nor Religion in unprofitable Speculations, or ſuperficial Notions, *or in Science falſely ſo called*; but in Solid and Subſtantial *Truth*, to furniſh themſelves with that which *betters* the Mind, and *ſerves* the World.

In their Reſearches after *this* they were very Studious and Laborious from their *Youth*-up; and the further they grew in Years they increaſed in Wiſdom and Knowledge. They were Men of *Extenſive* Tho't and Care, both for the *Publick* Good, and alſo for the *Private* Good of all about them. They had the Welfare of all Mankind at

heart, and bare the *Church* of GOD every where in a *Catholick* and Enlarged Soul. And they were very Solicitous for the Good of their *Nation* and *Country*, of which they were ſincere and ardent Lovers. They were much form'd by GOD for *Counſel* and *Advice*, and their Judgment was highly priz'd, much ſought after and relyed on. And by their Prudent and good Advices they have done a *World* of Service in their Day to many, and to the Publick, and prevented Many an Evil to us.

They were Men *Faithful* in their Truſts, and Capable of diſcharging *Great* ones, and they were call'd to Great ones. Mr. *Brattle* was Mr. *Pembertons Tutor* and Inſtrumental to *form* Him for the Services which he has ſince gone thro', and he had a ſingular Honour and Comfort in him. Mr. *Pemberton* ſucceeded him in the *College*, where he had been many Years a *Tutor* and Colleague with the Reverend Mr. *LEVERETT* the preſent *Preſident*. And one *half* it may be of the riſen *Miniſtry* and Men of *Learning* thro' the *Province* were Educated under theſe Worthy *Tutors*. So that GOD made not only Mr. *Brattle* but alſo Mr. *Pemberton Fathers* to many *Miniſters* and *Younger Gentlemen*, who are likely to excel in Uſefulneſs, (if they keep with God) with whom their *Names* will be ever Honourable and their *Memory* Precious.

In

In one thing Mr. *Brattle* and Mr. *Pemberton* were very much alike, and it is much the Character of a *Saint*, that they were great Haters of Sin and were Zealous for Godlineſs; Lovers of Vertue and of the Vertuous, and had Abominable Actions in high Deteſtation. The Devotion of their *Houſes* were Solemn, and they perform'd their *Publick Exerciſes* in the Houſe of GOD with a great deal of Solemnity, tho' in a manner ſomething different; for Mr. *Brattle* was all *calm* and *ſoft* and *melting*, but Mr. *Pemberton* agreably to his *natural Temper*, was all *flame*, and *Zeal* and *Earneſtneſs*.

Again, their *Charities* were Great, Living and Dying. They did good with their Eſtates, and gave a *Portion to many*, with a ſecret but liberal Hand. Their *Alms and their Prayers* went up before GOD together. It may be none were more careful and *prudent* about their Worldly Eſtate, but none ſcarce more *free* and Communicative. They were *Rich* in Good Works, and Great *Benefactors*: but as Mr. *Brattle* was favour'd with the *Greater* Temporal Eſtate, ſo it is likely that his *Good Deeds* in this kind did proportionably *exceed*.

In one thing more the Wiſe and Soveraign GOD dealt with theſe His *Servants* much alike, for in His Unſearchable Counſel he took them off very much from their Work, by *Pains*

" and *Languiſhments*, in the very Meridian and Vigour of their Gifts and Uſefulneſs, and in the *midſt of their Dayes* has now taken them away from us. But their *Diligence* in their Great Maſters Work has been more than *Gray Hairs* and *Length of Dayes* to 'em.

Yet it may not be amiſs to obſerve to you, that Mr. *Brattle* has out-liv'd the Years of the Dayes of his Famous *Predeceſſors*, both the Great *Shepherd* and *Mitchel*, and *Oakes*, whom our *Fathers have told* us of in their Generation, and we partly *know* what *Great* and *Good Men* they were. We are ready to *venerate theſe Ancient Names* as if they had been *White with Age* and ripe for the Sickle, they did ſo many Good things in their Time; and ſo will the *Names* of *Brattle* and *Pemberton* be Venerable to your *Children, who will ariſe and ſpeak of them to their Children.*

But O the *Breach* upon the *College*, as well as upon the *Town* and *Flocks*, and *Families* bereaved by this *double ſtroke* of Death! The *Sons of the Prophets* there had *Notices* that GOD was about to take away theſe their *Fathers from their Head*, and now they have ſeen ſomething of the *Brightneſs* of their *Tranſlation*, will they look up after them and cry, —— *The Chariots of Iſrael and the Horſe-men thereof*!

But with what Words ſhall I *Condole*, or what Words can I chooſe wherewith to *Comfort* my Honoured

Honoured *TUTOR* the bereaved and deſolate *Preſident*; who may take up the *Pſalmiſt* words and bewail Himſelf; *Lover and Friend haſt thou put from me, and mine Acquaintance into Darkneſs.* May I be permitted to ſay how much the *Light of his Eyes that alſo is gone from him, and the ſtrength of his Hands.* But GOD Lives to *encourage* his Heart, and *ſtrengthen* his Hands in the Work and Service He has called him unto.

Or what Words can I uſe whereby to Expreſs my *tender Sympathy* with my Bereaved *Brother* the Reverend Mr. *Sewall*, whom GOD has now left *alone* and in his *Youth* at the Head of ſo Great a *Congregation*? But bleſſed be GOD who has ſo provided for *Them* againſt this Day, and that they are not left without a *Shepherd.* May the Spirit be *doubled* on him as on *Eliſha* in the Day when his *Father* was taken up. And may the Bleſſing of *Joſeph* reſt upon him; *his Bow abide in Strength, and the Arms of his Hands be made ſtrong by the Hands of the Mighty GOD of Jacob.* — To *Him* I ſhall leave, whoſe *Province* it is, to comfort and direct the Dear Bereaved *Flock and Family*, who are *doubly* now his *Charge* and Care.

To return now and ſpeak a little more *particularly* of theſe Excellent *Perſons.* The *College* has in a manner enjoy'd Mr. *Brattle's Reſidence* among them, and ſo his immediate Inſpection and

and Care, by his being fix'd in the *Paſtoral Office* at *Cambridge*. His *Cares* for it did not leſſen by his Remove into the Town, and his *Judicious Advice* has been ever ready at hand, and priz'd as it was meet by the *Preſident* and *Fellows*. We that had our *Education* in the *Houſe* while he was *Fellow* of it are Witneſſes for him, what an *Able*, *Faithful* and *tender Tutor* he was; how he *watch'd* over us and for us by Night and Day; how he countenanc'd Vertue and Proficiency in us and every good Diſpoſition he diſcern'd, with the moſt *Fatherly Goodneſs*; and how he ſearch'd out Vice, and *browbeat* and puniſht it with the Authority and juſt Anger of a *Maſter*: how he did his utmoſt to *form* us to Vertue and the fear of GOD and to do well in the World; and with what *Tears* he diſmis'd his *Pupils* when he took leave of them, with his Pious *Charges* to them of this Nature. May his *Example* be remembred and copied after by the *Tutors* of that *Happy Houſe* from time to time.

The preſent *Tutors* have loſt a moſt Cordial *Friend* and *kind Father*, whoſe *Doors*, and whoſe *Heart* were ever open to them; and *Cambridge* has loſt a truly *Primitive Biſhop*, *blameleſs*, *vigilant*, *ſober*, *of good Behaviour*, *given to Hoſpitality*, *apt to teach*; *a lover of Good Men*, *juſt*, *holy*, *temperate*.

One

One Action of Mr. BRATTLE's *Fellowſhip* I think worthy to be tranſmitted down to all *Poſterity*, not ſo much for the *Imitation* of others, for I think not that every Faithful *Tutor* is called to imitate it; but he that *can receive it let him receive it*, and he that can't muſt needs confeſs and admire the *Faith* and *Courage*, ſuperiority to Death and good *Hope* of a better Life, in him that could *deliberately* do the Action and *devoutly*. It was in the *Year* 1690, or 91, when that *Mortal Sickneſs*, the *Terror* of our *Country* more than others, (and it may be more than there is *need*) the *Small-Pox* was got into the *College*, and many of the *Scholars* were Sick of it, and ſome of them exceeding *bad*. Mr. *Brattle* had never then had that ſore *Diſtemper*; Nevertheleſs inſtead of *removing* out of the *Houſe* or *Town* which many would have done, he found himſelf *Able* and *Spirited* to viſit the *Sick Scholars* and ſee how they did, and that they wanted nothing neceſſary for them, but had all that was proper done for them. Accordingly he did ſo; ſo *dear* was his *Charge* to him, that he ventured his *Life* for them, Miniſtring both to their *Souls* and *Bodies*; for he was a skilful *Phyſitian* to both. At laſt he felt himſelf *ill*; but if I miſtake not before he would take his *Chamber* he Viſited the *Pupils* his *Patients* once more round; and then chearfully went into his own *Bed* to Live or Die as GOD ſhould pleaſe to order for him; and as one would

would Pray that ſo much *Goodneſs* might be ſpar'd and recompenc'd, he then had the Sickneſs himſelf as *favourably* as could be expected or deſired. So Gracious was *Providence* to him and us; meaning to ſpare and uſe him unto this Day. What an *Heroic Act* was this! had he Born us in the *Womb* he could not have done more, nor could we have *claim'd* ſo much! Here was the *Good Man for whom one would even dare to die.*

Let this *Single Action* give you the *Character* of Mr. *Brattle's Goodneſs, Tenderneſs, Faithfulneſs in his Truſt.* He was *Wiſe* and *Diſcreet*; *Humane, Affable, Courteous* and *Obliging*; *Free, Open, Sincere* and *Upright, Tender, Compaſſionate* and *Bountiful* to the *Needy*; a Father to *Orphans*; *Secret* and *Silent* in the Good he did, a known *Peace-Maker* to Perſons or Societies, a true and conſtant *Friend*, and a *faithful* one; a Flatterer of *none* and free to *Reprove* where he *lov'd and eſteem'd.* He could *bear* and *forgive*, and has ſaid after *Trials* that he knew not how he could have *ſpar'd* any one of them; which ſhows that he had *improv'd* them all. His *Moderation and pacifick Spirit was known unto all*, and he ſeem'd to have an *equal* Reſpect unto Good Men of *all Denominations.* He had a Soul much *above* the Riches and Honours of this World, *nor of Men ſought he Glory.* His *Vertue* was ſo ſtrict and ſevere that he could not bear the Appearance

Appearance of Evil, or any Liberties that look'd toward *unlawful Pleaſures.* Nor did he expreſs leſs *Indignation* at falſeneſs, envy, malice and other *Luſts of the Spirit.* Yet he was moſt *Candid* in making Allowances for *Infirmities*, Imprudencies and the Overſights of others, and *Follies* too which he tho't proceeded not from a Vicious Mind. In his Eyes a *vile Perſon* was contemned, but he had the *Charity* alſo that *thinketh no Evil.*

His Vertue was without a *Soil.* He was of an *Auſtere and Mortify'd* Life. When did he ever allow himſelf (that we could ſee) in a Word, a Look or Geſture that was *looſe*, nor could he ſuffer it in another. He could not bear to ſee another remember any fault of his own *lightly*, (as I have ſometimes obſerv'd) were it never ſo *ſmall* a one, and almoſt only a *Childiſh Act.*

Tho' he was *Generous*, Free and Plentiful at his *Table*, yet he lov'd what was *Plain* there, and cared not for *Superfluity.* He was *Temperate in all things*, and lov'd good *Hours* and good *Order*; and lately he ſent down his *Dying Teſtimony* againſt the *Exceſs* he heard of in our *Entertainments.* Nor is his Teſtimony the *Firſt* that has been born againſt them.

To add no more, He had true *Humility*, true *Magnanimity* and true *Faith.* He was Meek and

Lowly in Heart, but *Fierce* againſt Sin. He could *bow* low to any in *Civility* or for their *Benefit*, but was never *Brib'd* nor *Overaw'd* by their *Favour* or *Diſpleaſure*. He was a ſteddy *Obſerver*, Admirer and Adorer of *Divine Providence*; and I believe could have ſaid as his *Excellent Brother*, *THOMAS BRATTLE*, *Eſq*; once did to me, "That his Inſight into the *Works of Nature*, ſuperadded unto that Knowledge of GOD which he received from the *Inſpired Oracles*, had thro' Grace given him ſuch a fixed Apprehenſion and Veneration of the *Wiſdom* of the *Great CREATOR*, that if it were left him to *chooſe the Time and Manner of his own Death*, it ſhould be only what that *moſt Wiſe and Glorious BEING* had Appointed for him. This was worthy of a *Chriſtian Phyloſopher*, who was alſo the *Glory of his Country* in reſpect of his Excelling Knowledge in the *Mathematics*.

To Conclude, I ſhall only further Obſerve, How the *Bleſſing* of Heaven has attended Mr. *Brattle*'s *Miniſtry*; which he *Confin'd* it may be too much to his own *Flock*, but the *Church* has *Increas'd* ſo under his Watch and Care that in a manner the *whole Town* is come into the *Church-State*.

And now I beg your Leave and Patience, to ſay alſo more particularly with reſpect unto Mr. PEMBERTON,

That

That the *GOD of the Spirits of all Fleſh* form'd Him for *Induſtry* and *Proficiency* beyond moſt; and being from his *Childhood* a moſt *diligent Student* he excell'd both at the *Grammar-School* and *College*. He kept *cloſe* by Day, and ſet up *too late* by Night, and his *Candle* was ſometimes *envied* by thoſe that *Emulated* his Diligence.

He was ſo wiſe and happy betimes as to direct and bend his Mind to the moſt *profitable Studies* and to Subſtantial Learning, and being bleſs'd by GOD with *Brightneſs* of Mind, *Fervour* of Spirit, and *Strength of Memory*, he made wonderful *Diſpatch*.

The *College* never had a more *Accompliſh'd Tutor*, nor one that more apply'd himſelf to *Teach*, and Watch over the *Morals* of it.

His *Conſpicuous* Learning and Piety ſoon fix'd the Eyes of the Late Reverend and Learned Mr. *WILLARD* on him, to be the *Colleague* of his *Age*, and *Succeſſor* at his *Death*. This was a Great Action of Mr. *Willard*, much to be Emulated and Imitated, and with me has ever been no ſmall part in his *ſhining Life and Character*. And I am glad to ſay, that the *Miniſters of the Town* have ſince Commended themſelves unto their *Flocks* by the like worthy Care for their ſupply: particularly Mr. *Pemberton* did ſo in the Choice of His *Succeſſor*.

It is now about *Seventeen Years* ſince Mr. *Pemberton* was call'd to the *Paſtoral Office* here, and you are all *Witneſſes* how well he has approv'd himſelf a *Workman that needed not to be Aſhamed*, Skilful in the Word and *Doctrine*, a *deep* and thorow *Divine*, *Laborious* in his Studies, *Fervent* in his Adminiſtrations; what *Light* and *Heat* he brought with him into the *Pulpit*; with what *Strength* of Argument, *Fulneſs*, *Copiouſneſs* and *Juſtneſs* of Tho't he ſpake; with what *Perſpicuity*, *Diſtinctneſs* and *Exactneſs* of *Method*; and with what a *Nobleneſs* and yet *Neglect* of *Style*: How *lively* were his *Images*! and how *lofty* both his *Ideas* and *Expreſſions*!

Look into his *Printed SERMONS*, (Alas, that they are no more) and ſee if "his *Style* "was not Strong and Nervous, truly *Eloquent* "and very *Argumentative*; (as a Worthy Friend and Admirer of Mr. *Pemberton* has written of Him) "For he was Maſter of *Logic* and *Ora-* "*tory* in great Perfection. His *Dilivery* was "lively and vigorous, being ſtrongly convinc'd "and firmly perſwaded of the Reality and "Greatneſs of things Inviſible and Eternal. He "could not utter or ſpeak of them to Others "but with a certain *Pathos* and Earneſtneſs, in "order to Inſpire them with the ſame *Holy* "*Fire* that flam'd in his own Breaſt. And "herein he Imitated his Great LORD and "*Maſter*, who *ſpake as One having Authority*.

His

His Warm or *Paſſionate Temper* (which was ſometimes his great *Infirmity* and *Burthen*) "ſerv'd here to ſet the greater *Edge*, and give "a further *Energy* to his *Admirable Diſcourſes*, "which were always *Animated* with a fervent "Zeal for the Glory of GOD and the Salva-"tion of Men.

His *Sermons* appear'd to Others always to coſt him great *Pains* and much Study; They were *Practical*, *Pathetical* and very *Moving*; *Illuminating*, *Affecting*, *Convincing*. Our Expectations were always *Great* when he ſtood up, and how often has he *exceeded* 'em, never *deceived* 'em. Like the *Sun* he ran his *Courſe* ſtrongly and ſteddily, giving light and heat.

He was a *Champion for Truth*, a good Judge of it, a ſtrenuous Aſſertor of it, and able and ready to defend it.

He had a mighty *Zeal* againſt *Sin*, as ſuch. Hatred of this and Indignation againſt it ever flam'd in him. He could have *drawn* with *Phinehas* at any time in the Cauſe of GOD, and was very *Jealous* for the LORD GOD *of Hoſts*.

He had a *Superior Soul*, form'd for *Great things*, and was ever *forming* them, but (*Anima Galbæ male habitat*) his *brave* Soul was *ill-lodg'd*, in a *diſtemper'd Body*, and ſo many a good *Deſign* which he ſet his Heart on prov'd *Abortive*. I fear

fear that the *Intemperate* Studies of his Youth, and the *Fervours* of his Publick Labours, might contribute to the *breaking* his Health, of which it were to be wiſh'd that he had been more ſparing.

He was from his Childhood *Emulous to excell.* This continu'd with him after he was grown up. But as he told me he ſoon found a *Snare* and a *Temptation* in it: The Danger created him many *Pains* and no ſmall *Care* to mortifie *the Spirit which is in us luſting to Envy*; and he never left watching over himſelf and Wreſtling with GOD till he got this Maſtery of his *Tempter*, that he took a great *Complacency* in the Excellencies of others, and had *Joy* in their Fame and Advantages.

In one thing I am particularly *Obliged* to bear my Teſtimony to Mr. *Pembertons* Integrity, and am *able* to do it. He was a Sincere and Ardent Lover of his *Country* and of theſe *Churches*, abſtracted from any Private and Perſonal Intereſt, if a Man *can* or *may* Abſtract them; and if I can judge at all He was a right *Judge* of the true *Publick Intereſt*. No Man ſeem'd to me more to ſeek, deſire and rejoyce in the *Good* of this *People*. And hence was his Open *Pleaſure* and Declared *Thankfulneſs* to GOD for the Wonderful Mercies of *Divine Providence* to this *Province* in the laſt Year, and in the preſent GOVERNMENT which GOD has pleas'd to ſet

ſet over us. Of his *Sincerity* in this Particular I have been much convinc'd, and muſt *live a Witneſs*, having been (I think) in the very *Secrets* of his Soul in this matter.

To have done, In the *mighty Pains* and *Languiſhments* with which GOD exercis'd him in his later Years, I obſerv'd him to be continually *growing* in fervent *Devotion*, in *Patience* and *Meekneſs*, in *Humility* and *Self-Abaſement*, in *Adorations* of the Divine *Soveraignty* and profound *Reſignation* to the Will of GOD, and in earneſt Cares to be getting into an *Actual Readineſs* for his *Dying Hour*. And the Good GOD favour'd him with his *Deſire* as to the *Manner* of his Death, which always was, that he might have ſome *Notice* of its Approach, and the Uſe of his *Underſtanding* to leave his *Dying Teſtimony* for the Wayes of GOD unto his *Family* and *Friends* about him. *This* he was Enabled to do with much *preſence* of Mind, *Compoſure* and *Freedom* of Spirit; and ſo *fell Aſleep*.

And now a *Stranger* may think that I have been *flattering* the *Dead*, or am *partial* to the *Memory* of a *Friend*; and may be ready to ask, *Whether ſuch Characters follow the Miniſters of New-England always to their Graves?* And, *Whether theſe that have been now given are Juſt?* To which I ſhall only ſay, That I think I have been *True* and *Juſt* in all that I have ſaid; and as

I *never ſaw* before, ſo I hope that I ſhall never *ſee again* an Occaſion ſo truly *Extraordinary*.

Let it move us all, both *Miniſters* and *People*, to a holy *Emulation*, to make the Characters *our own*. Let *Elder* Miniſters and Chriſtians *improve* the few Dayes that remain to them, as *Iſrael* the nearer they came to *Canaan* mended their Pace and *Marches*. Let the *riſen Generation* follow after theſe *bright Examples*. And let our *Young Men* begin and ſet out *thus* in the Greatneſs of their Strength.

And to *move* us to do ſo, let us ſeriouſly think —— *What a great thing it is to Die and Finiſh well*. We had need for this *End*, to *begin* well, and hold *on* well, and hold *out* well.

It is the *Dying well* that *perfects* a Mans Character; For at laſt the *Chriſtian* and the *Saint* is the thing; and to Die as becomes a *Diſciple* and a *Miniſter* of the *Lord JESUS*, to Expire decently as beſeems our *Relation to Chriſt*, our *Profeſſion* of His Name and our *Offices* in His Church; to Die in Peace, *Serenely* and with the Good hope of the Rewards of Free Grace; truly it is a *full and ample Recompence* for all the Labours or Sufferings of the *Chriſtian Life*.

But ſo far I have made my *Addreſs* more eſpecially to *my ſelf* and to my *Brethren in the Miniſtry*: It is time that I now turn me more particularly to the reſt of my *Dying Hearers*.

You

You ſee *Brethren* that we do not bind on you *heavy Burdens*, which we will not *touch* our ſelves: But as you are *going* with us to the *Grave*, and there is but a *Day* for Us to *Preach* and You to *Hear* in, and as you have *Souls* Precious and Immortal for which *we* are bound with *you* to be concerned; ſo I *Beſeech* and *Exhort* you in the Name of CHRIST, *inſtantly to ſet about and diligently to proſecute the Great Buſineſs of your Eternal Salvation.*

Now is the Accepted Time, *now* is the Day of Salvation. This is your only Working-time for *Eternity*: O be Awakened to *Redeem* it carefully.

The *Motive* before you now is the *Death of your Miniſters.* Of what *Service* to your Souls, of what Power and *Efficacy* on your Hearts and Lives, have their *Life* and *Labours* been? Let their *Lamented Death* quicken and awaken you. Have you hearkened little to the Calls of GOD to you by their *Mouth*? O be not *deaf* too unto the loud Call of GOD to you in their Death. Or while *we Live* will you hear us as *Dying Men*, who ſpeak to you alſo as *Dying*, and ſpeedily to give up our Account together before the *Great GOD.*

Brethren, My Heart is now in a *Solemn Frame*: I have DEATH before me: And I have a *Sober Complaint* and a *Humble Apologie* to make in behalf both of the *Living* and the *Dead.* My *Deceaſed BROTHER* has ſometimes told me how much his Spirit has been *wounded*, and His Hands *weakned*

in His *Maſters Work*, by the unjuſt Surmizes and *Cenſures* which have been beſtow'd upon ſome of his moſt *Faithful* Endeavours to ſerve theſe *Churches*. I alſo have *Suffer'd* with him in things wherein I have the utmoſt Satisfaction of *his* Integrity and my *own*.

But *bear with us*: We have but a *Day* before us, and we muſt be as *Extenſively Uſeful* as we can; we muſt do as much as we can for GOD and this People *while it is Day*. This will give us *Peace* when we come to Die.

It certainly belongs to your *Miniſters* to appear for the *Morals* and *Vertue* of this People, and for the *Life* and *Power* of Religion. We are or ſhould be *Capable Judges* of what tends to *promote* theſe, and what to *diſſerve* them. You will allow us to be *Intereſted* in the Publick Felicity, and we hope we are rightly *Principled* and *ſet* for it. We are ſet *Watchmen* on the Walls of *Jeruſalem*. We bear a *Publick Character*, nor will GOD excuſe us from the *Duty* thereof. Think not that we have only to do with *Souls in Secret*; We muſt alſo faithfully *Adviſe* you to the beſt of our Power of the Intereſts of *Religion* thro' the Land, and in every lawful way ſeek the *Defence* and *Advancement* of it. Yet not every *Chriſtian* and every *Miniſter* has a Mind and *Genius* equally *Enlarged* for this: But happy is the *Land* that hath faithful *Seers* of every *Order* who are ſo: who can ſee *far* and ſee *deep*, ſee thro' *Men* and *things*, at a *diſtance* or *near* at hand; can *diſcern the Face of the Times*, and give *Counſel*, give *Warning*.

We

We truſt that we have a *good Conſcience*. We go not out of our *Line*. We *flatter* no Man, neither ſhould we *fear* any in our Work. We muſt judge *uprightly* as in the ſight of GOD who ſearcheth the Heart. We ſhould carefully Endeavour to get the *beſt Light* we can, what the true Intereſts of theſe Churches of the *Lord Jeſus* are, and then by the Grace of GOD labour faithfully in *Private* and *Openly*, in the *Pulpit* & in *Converſation*, by *Word* and by *Writing*, in every *honeſt way*, to promote and advance them. And what we ſee and know to be *holy*, *juſt* and *good*, againſt which there *can be no Law*, to that by GOD's help we ſhould reſolve to put a helping Hand; *that* we ſhould ſincerely *Commend* unto thoſe *for* whom we are Concerned, and *in* whom we have any Intereſt; and whatſoever Occurs in the Admirable *Providence* of GOD over us, & in His wonderful *Operations* for us, for the Security of our *Civil* and *Religious* Intereſts, that we ſhould with Adoring, thankful Souls *give GOD the Glory of*. And the *Pſalmiſt* wou'd teach me to add upon all this, *If I forget thee O Jeruſalem, if I do not remember thee, if I do not prefer thee above my Chief Joy*, ——.

[But if we forget our *Character* & *Station*, if we Invade the *Province* of our *Rulers*; if we do not pay Them due *Regards* and teach our People to *Reverence* & *Obey* them in all that is *juſt* and *right*, if we do not honour their *Vertues* and obſerve them to our People, if we do not *love* the Grace of GOD in them, if we do not ſtand ready to *Aſſiſt* in our Places

Places unto every *Good Work* which they project, or (if we may be allow'd) to *adviſe* and *move* Them unto Good Works, then let us be *Reproved*: If our Work be not *Open*, and ſuch as will bear the *Light*; if we praiſe the *Wicked*, or if we *ceaſe* to praiſe the *Good*.]

Think not that I take too much *Liberty*. *Great is my Boldneſs of Speech toward you. Is it that I love you not? GOD knoweth.*

I hope the *Time* and *Manner* of my Addreſs will procure me a *Teſtimony* in your Hearts. *For I know that I muſt ſhortly put off this Tabernacle*; And I owe this as to my own *Uſefulneſs* in the World, So to the *Memory* of the DECEASED, *which is Bleſſed and will be Bleſſed.*

DEATH will ſoon eno' *ſtop* the Mouth of your *Miniſters*: let them not be ſtopt *before*, if they ſpeak only the Words of *Truth* and *Soberneſs*. But refrain from Injuring your *Paſtors* while they faithfully do their Duty, leſt you provoke GOD to take them away.

And now let us betake our ſelves to our *Reſpective Truſts*, to ſerve our Generation *uprightly* and *zealouſly* according to the Will of GOD; that we may be now *Conformed* to our Great LORD and MASTER, and hereafter may *ſtand before Him*; that after the *Labours* of the *Day*, our *Sleep* in Him may be *Sweet*, and our *Reſt* Glorious.

F I N I S.

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